Pacific School of Religion Berkeley Calif.

THE PACIFIC

Pac Theo Sem Reading Room Dec 1923 2223 Atherton st

74th Year FEBRUARY, 1924 No. 2

SUNSET

At morn, a road along the mountain side
Gives easy progress to my buoyant feet
And all around there breathe the odors sweet
Of dewy ferns and pine trees young in pride;
But, as I higher climb, the road, less wide,
Becomes a pathway; steps are not so fleet;
Trunks block my way and tangled branches meet
As if to mock my patience, sorely tried;
But now, at last, with weary step and slow,
I gain the height, and seeing far, rejoice:
Ethereal peaks are purpling in the glow
Of sunset gold; and lo, a thrush's voice!
So be they mine when ends life's pathway long—
Infinite beauty and a sunset song.

E. S. HILL HONORED AT NATIONAL CITY

A large number gathered in the parlors of the National City church recently to do honor to Rev. E. S. Hill, pastor emeritus, upon his 86th birthday. Many friends from San Diego and vicinity mingled with the local people upon this happy occasion.

Mrs. Morris, the organist of the church, contributed piano numbers, and Mrs. Herbert of Chula Vista gave vocal numbers. Eight congratulatory addresses then told of the high esteem in which Mr. Hill is held by his friends near and far.

A telegram bore the greeting of his old church at Atlantic, Iowa, where he was pastor for 40 years, just before coming to National City about 17 years ago. He and Mrs. Hill were presented with beautiful boquets, and many bright and cheering things were said. The sentiment was unanimous that he had found the fountain of perpetual youth, and unquestionably was the chief optimist of the city and all the region around. It was agreed that the changing years leave more than they take and that ripened character is the most beautiful thing in the world, because its beauty is drawn from the Eternal.

After the speeches, and the veteran's inspiring response, refreshments were served and a social hour enjoyed. The pastor, Rev. C. R. Shatto, and his wife acted as hosts on the occasion.

PRESBYTERIAN STRE[illegible]d

The Watchman, a Presbyterian monthly publication of the Bay region, reports 15 Presbyterian churches in San Francisco besides a Chinese and a Japanese church; and the whole fifteen have made a contribution to the benevolences of the denomination within the past six months. Their gifts run from $40 to $1,000. Berkeley is reported as having six American churches; and Oakland nine, nearly all of them in a comfortably flourishing condition.

ANOTHER DEBACLE

Quite a furor has been stirred up in Toronto in church circles from another failure of the Episcopal church to do things that make for unity. Rev. Lawrence Skey, rector of a church in that city offered to exchange pulpits with the Methodist pastor; but the Episcopal Bishop said "Nay." Mr. Skey thought that was at variance with the spirit of the Lambeth proposals, and so he went ahead with the exchange, overriding his bishop's veto. He was at least a good sport. But there will be more to follow.

ALL TRUTH IS GOD'S TRUTH

To reject the truths of geology because it alters an old and once semi-sacred chronology; to shut our eyes to any of the glories of astronomy, because the Bible is geocentric instead of heliocentric; to deny the evolution of species, because primitive man believed that they were specially created, would be to forget that all truth is God's truth. (God in History).

The religion of the average man is a reflection of his undisciplined self, an unassorted mixture of second hand opinions, adopted in laziness and maintained in obstinacy.—Dean Inge.

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Established 1851.

Entered as Second-Class Matter at the San Francisco Post Office

Subscription, One Dollar, in Advance.

Published monthly by the Northern California Congregational Conference, 423 Phelan Building, San Francisco.

Acceptance for mailing at special rate of postage provided in section 1103, Act of October 3rd, 1917, authorized September 11th, 1923.

Address all communications and checks to THE PACIFIC, 423 Phelan Building.

HE SINGS

I felt Him dancing on the hill today,
And singing;
A glorious flood of light that grew
Until the wide hill quivered,
Winging across the blue.
I felt Him singing as a radiant boy—
I lifted up my face
And surely knew
That He was Joy!

CHURCH UNION IN CANADA

The Church Union Committee of Canada, of which J. W. Pedley is the Congregational representative, issue a proclamation to the effect that "Canada leads the world toward Christian Unity", not an altogether modest claim,-even though it should prove approximately true.

The basis of this union is to this effect; I. A creed for the United Church; II. No minister can be ordained who does not accept that creed; III. The individual church can call only such a minister, and even that, only with the approval of a Settlement Committee, (which is another name for Presbytery), and if this committee does not approve, the Presbytery can itself appoint its own selection to be minister of the church; and IV. It is the duty of the Presbytery to each year inquire into the personal character, doctrinal beliefs and general fitness of candidates for the ministry and to induct or install ministers.

Under I. A creed holds the church; and, as we remember, it is a distinctly reactionary creedal statement, very much in line with the Calvinism of the Presbyterian church in this country. Under II. The minister will be compelled to think within the walls of this Calvinistic creed. Under III. The independence of the church is absolutely taken from it in the choice of a pastor. There is also a provision for a Session, as in the Presbyterian church, with all the powers evidently of that body. In fact the union seems to us to amount to this,—that the Congregational and Methodist churches have become, with only slight modification, Presbyterian churches.

SURRENDERING TO MUCH

Congregationalists in America will look with anxiety upon the experiment into which the Congregational churches of Canada are venturing.

To us who believe in the Free Churches,—free from the control of any central authority, and a Free Ministry, free to follow the leadership of the Spirit of God into all truth, unhampered by any ecclesiastical Board or Hierarchy, the surrender of this freedom by both church and minister in Canada is portentous. It means the pathetic end of all the best that our forefathers fought and died for,—the independence of each church and the independent ministration of every pulpit, under the one only authority of Christ himself.

We have been free spirits in the Kingdom. That was our glory. That was our appointed high privilege. That was our **raison d'etre.** Because of that, we have wielded an influence in the whole realm of religion far and marvelously beyond our numerical strength. Our power has been confessedly disproportionate to our statistics. And now to give that up, as they have done in Canada! It is tragic. It means the eclipse of the very best that we have; it means the nullification of our noble history; it means in fine that we are not worthy of our fathers.

If it be not too late, we would urge upon our brethern of the North, that once more, with great deliberation, they go over the ground and examine all the arguments pro and con, not in the blinding light of a desire to have a united church (which after all is not **the** essential thing), but under the radiance of that Christlike heriosm which began in the days of Brewster and Robinson and our Pilgrim Fathers and which has come down to us as a blessed and a Divine heritage, from God—an obligation we have no right to despise or forfeit.

The sacrifice of a principle is always too big a price to pay for peace. The surrender of our freedom will never be atoned for by any attainment of union. Even were we so united.—if we are worthy of our fathers and our Christ, we shall fret at our chains, until our smothered passion break forth into a disunion more disastrous than we have witnessed in a hundred years. The last stage will be worse than the first.

Better is that we shall, as now, continue to work harmoniously side by side with churches otherwise constituted, organized on other principles and motives than ours. Diversity of government and method need not signify antagonism. Cooperation without chains is better than organic union and

he loss of our liberties. The "unity of the spirit" s what we need, and what alone will satisfy God. But unity of creedal belief, unity of mechanism, unity of control,—this is fatal to progress and portends no good to the Kingdom of our Lord. We shall have sold our birthright for a mess of pottage.

Things we have stood for were from God; we have divine accrediting of that. The mission He appointed to us as Free Churches with a prophetic utterance has not yet been abrogated. It is still our business, greater today than ever before in the presence of the new Reformation which begins to dawn on all forward-looking Disciples of Christ. Therefore let us not at the opening of this new day lay aside our tools as those who have finished their task at the setting of the sun.

MESSAGE ON EVANGELISM.

The Committee on Evangelism has sent out an urgent letter to all pastors, asking them to stress this motive in their regular services throughout the year; especially because of the growing appreciation of the value of religion.

"We must take prompt advantage of this favorable turn to win men who are thoughtful, to a definite confession of their faith. The effectiveness of our preaching will be greatly increased if we prepare and deliver our sermons with a view to securing immediate decisions for Christ. The increase inthe membership of our churches in 1922 was but 644; yet that was greater by 120 than it was the preceding year. Can we not definitely improve on that record this year?"

Easter they believe to afford opportunity of unusual value in winning men and women and young people to allegiance of Jesus. They have also urged upon pastors to avail themselves freely of the fine leaflets that have been issued by the National Commission on Evangelism. The letter is signed by President Herman F. Swartz, chairman, and Henry Stauffer, secretary.

FOURTH MINISTERIAL CONFERENCE AT BERKELEY.

The Pacific School of Religion has scored another sucess in its recent Interdenominational Conference for the ministers of the state. According to the Secretary's figures 122 ministers registered, of whom 40 were Congregationalists, 29 Methodists, 10 Presbyterians, 9 Baptists, and 9 Episcopalians. Perhaps 50 more attended who did not register; for at some of the day sessions there were apparently 150 or more ministers present.

The program was of varied interest; some of it reached a high level of inspiration and instruction. Of course Dean Brown was the drawing card. At the evening Earl lectures in the Wheeler Auditorium he spoke to crowded houses, one visitor remarking that those standing up were not much fewer than those sitting down. His advice upon the ministerial problems in response to questions was wise.

An important feature of the Conference was the three Evolutionary addresses by Prof. Kofoid of the University. He spoke upon Heredity, Environment, and Man's place in the Process.

Professors Buckham and Evens also contributed somewhat, the former upon the Unity of the Church and the other upon Educational Evangelism.

Rev. Robert Freeman of Pasadena won the hearts of his hearers in his Quiet Hour talks.

CALLS

Theodore K. Volger, to Alki, Seattle.
William M. Ellege to Green Lake, Seattle, accepts.
John P. Clyde, Fairmount church, Seattle.
Robert J. Curry, Wyandotte, Mich.,to Redwood City,
Francis De Weese declines call to Martinez, Cal.
J. B. Silcox accepts call to supply Caremont, Cal.
Robert E. Brown, Waterbury, Conn.,to First Oakland.

RESIGNED

Rowland P. Dodge, Redwood City, Cal.
John P. Clyde, Supt. of Evangelism, Washington.
E. C. Oakley, Niles, effective January 31.

Church Union in Canada seems to have worked in this fashion; the Congregational and Methodist churches have been Presbyterianized. Something like that is bound always to occur.

STUDENT RELIGION.

Those in the churches who are pessimistic about the attitude of our young people in the various colleges toward religion are perhaps not acquainted with the actual facts.

As a usual thing college young people are not very demonstrative about their religious views, yet at Pomona College we find them taking stand on great questions involving religion as never before. Very great interest has recently been stimulated by the return of eleven delegates from the Indianapolis Student Volunteer Convention. Student forums are being held every week for the discussion of such problems as modern industrialism, interracial questions, peace problems, and Christian work in foreign lands. College students are religious, but they are not greatly interested in creeds. Students will accept Christ. They will not accept dogmas.

The following figures show fairly well just what Pomona College is doing in the way of sending men

and women into the particularly Christian professions.

There are seventy students in all who have expressly stated their desire to enter some form of Christian service as follows:

Foreign Missions	8
Religious Education	6
Boy's Work	1
Y. M. C. A.	4
Pastorate	15
Social Service	33

Of course there are a great many who after graduation decide to enter some form of Christian work. For instance, just recently the father of one of our alumni received a letter from his son at Harvard, who had gone there with the intention of studying for a business career. He said, "I find that business can never satisfy me as a profession. I want to get into some form of religious work, either teaching, pastorate, or social service" This is simply an indication of how the influence of the College continues to make itself felt on those who leave its walls.

OAKLAND FIRST

CHAS S GREENE, Clerk

Any friend of Congregationalism would have been much heartened by attending the annual meeting of the old First Church of Oakland on Wednesday evening, January 16. There was a family dinner to begin with, and the rooms available in the Unitarian Church parlors were filled to capacity, while many more came in for the meeting afterward.

Remarkable reports were given of the year's work in a church which has been without a regular pastor all the year, and without a church building much of it. It is true that a net loss of sixteen was shown in the membership, but the new every member canvass had resulted in a net gain of over a thousand dollars in the contributions for the coming year. All the organizations have functioned in full force especially the women's circles.

Momentous decisions had been made, the sale of the church property for $275,000, the acquisition of a new site of two acres, beautifully placed, for $40,000, the choice of architects, John Galen Howard and associates, and the adoption of the general plan for the new building, so that the Building Committee may go on as rapidly as possible with the detailed plans and specifications. Meanwhile through the courtesy of Jewish friends at Temple Sinai, and of our Unitarian friends on Fourteenth and Castro Streets, quarters have been provided, so that the work of Church and Sunday School have been well taken care of.

The most important step at the meeting was the unanimous adoption of the unanimous report of the Pastoral Committee that the Church issue a call to Rev. Robert E. Brown of the Second Congregational Church of Waterbury, Connecticut, to come to its pulpit as soon as arrangements can be made. This call was made on the recommendation of many of the leaders of the denomination, especially Dean Charles R. Brown, and President Herman F. Swartz.

All votes at the meeting were unanimous and the whole spirit in line with all the best traditions of the old First Church. Much of the credit of this is due to the faithful and able work of the assistant and acting Pastor, Ralph C. Waddell.

TWO ENGLISH BOOKS

The Pilgrim Press has made two importations of late. One is a volume by W. M. Grant entitled "Ideals of the Early Church". The book is introduced with a foreword by Principal Cairns. Mr. Grant has written some other volumes of interest, such as "The Religion and Life of the Patriarchal Age"; The Founders of Israel"; and "The Judges and Kings of United Israel".

This last volume is a discussion of the religious ideas of the book of Acts. It matters not how familiar one is with the book, Mr. Grant will bring new light and will suggest many a theme for sermons and Bible class work.

The author follows somewhat this line of exposition; 1. The matter of religious authority; 2. The spirit of the church; 3. The breadth of the faith; 4. The most important question in religion; 5. The endeavors of a Christian; 6. The idea of God; 7. The preacher's gospel; 8. The heroisms of the Christian life; and 9. The soul of the Christian.

The other volume is "God in History", by James Strahan, Hebrew Professor in Magee College, Londonderry, and author of several religious books. This volume is in the "Humanism of the Bible" series edited by Professors McFadyn and Scott. Prof. Strahan has a straightforward method of writing, a pure style and yet the reader never loses consciousness of the fact that he is following a writer who has scholarship, and authority to speak.

God has made a revelation of Himself in history. That revelation is carefully examined and spiritually interpreted. It was the business of the spiritually-minded men of the Old Testament days to understand and to teach that self-revealment of

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God to the people. They were the prophets,—the modernists of that time. The author has very attractively done the same fine service for this generation.

Prof Strahan very definitely believes that "God is in all human history or in none." In Israel we have the picture of the universal; for God is over and in and through all human experience. We must not think that the Old Testament story is unique in any other fashion than this—it unveils the universal relationship of God to the whole race. Thus the record of those old days becomes alive and fresh and interpretive of these modern days.

We recommend both of these volumes to ministers and to such laymen as care to do thoughtful reading.

IDEALS OF THE EARLY CHURCH: The Religious Ideas of Acts; by W. M. Grant. pp. 192; price $2.00. The Pilgrim Press, Boston.

GOD IN HISTORY; by Prof. James Strahan. pp. 240; indexed; price $2.25. The Pilgrim Press, Boston.

After the dazzle of the day is gone,
Only the dark, dark night shows to my eyes the stars,
After the clangor of organ majestic, or chorus, or perfect band,
Silent, athwart my soul, moves the symphony true.

THE MINISTER

The Rev. George Laughton, formerly of the Mission Park Church in San Francisco, and also at Riverside, has been having wonderful success in his pastorate at Winnipeg. Although Mr. Laughton has been several years in that pastorate the congregations now are the largest since he went there. After the auditorium and galleries have been crowded to their capacity it has been found necessary to open the Bible school room for the overflow, even the pulpit platform being used to seat the congregation. He has had as many as seven hundred in attendance upon his mid-week services. There was some talk of St. Stephen's Presbyterian church amalgamating with the Congregational church, but it was thought that the two churches had their own field of service better served as separate institutions.

Charles Leon Mears, formerly pastor at Alameda, has closed a very satisfactory year with the Lynnhurst church, Minneapolis. The church has a budget for 1924 as follows: Salary, $3600; current expenses, $8,000, and benevolences, $3,600. They expect to raise the $12,000 without much difficulty. Thirty teams were the makeup of their Every Member Canvass.

Rev. Bryant C. Preston, who accepted temporarily the pastorate of the church at The Dalles, Oregon, has decided to remain there as permanent pastor.

Rev. Oliver Perry Avery and family were given a Christmas surprise by the Waverly Heights Congregational church, Portland. After the Sunday night service before Christmas the church people gathered in the manse, which adjoins the church building, bringing a very beautiful table lamp and a gift of money marked "To Our Averys."

CREDO

By Prof. Raymond Brooks

I believe that the real values of life are in thoughts, not in things; in the love that gives insight, the faith that ventures, the patience that endures, the joy that triumphs, the peace of God; and that these values can be found by anyone through work well-done, through comradeship, great with goodwill, through the spirit of worship, reverent and obedient.

I believe that the Universe is the Temple of the Infinite Spirit, radiant with Beauty; that History is the gulfstream of the Eternal Purpose, majestic in its onward sweep; that the Kingdom of Heaven is the goal of all our efforts, imperial in its challenge; that Humanity may become the dwelling place of God, transformed by His Wisdom and Love.
—Pomona College.

AMONG THE CHURCHES

National City, C. R. Shatto, pastor. Our annual meeting reports a net gain of 15 members, all bills paid, all departments growing, especially the Sunday school, now in three efficient departments and operating a "free bus" to a suburb called "Lincoln Acres." In the last year the church has acquired a parsonage, the gift of the late Mrs. Josephine Walker Faatz, a charter member. In addition, the church has what may be called a "mission" at the border, San Ysidro, just across the line from Tia Juana, where the pastor preaches every Sunday afternoon. We begin the erection of a $6,000 church building there next week. All in all, 1923 was a happy and hopeful year.

Guerneville, E. D. Wenge, pastor. The church closed the year with all bills paid and a fund of more than $100 in hand for repairs. This fund for repairs was the gift of a former member. The Sunday schooi reached what is said to be its highest mark, an enrollment of sixty, and an attendance of forty-nine. The bazaar of the ladies' society brought in $170 net. This takes care of the payments on the parsonage and other bills of that sort. The Mission Study Club was reorganized at the beginning of the season with a membership of

eighteen ladies. A large part of its membership is composed of those who are not church members. They voted to make regular contributions for mission work.

Petaluma; Henry Stauffer, pastor. One of the new features of our work during the fall months has been the open forum, conducted once or twice a month as a Sunday evening service. Thus far we have had as speakers Robert Newton Lynch, secretary of the San Francisco Chamber of Commerce; Dr. David Starr Jordan, Dr. E. M. Jaffa, Capt. Duncan Matheson and Prof. George M. Stratton. The addresses have been decidedly successful from the standpoint of their vital, practical content, large audiences, generous collections, and favorable publicity. The speakers announced for January are Andrew M. Lawrence, publisher of the San Francisco Journal, and Rabbi Rudolph I. Coffee of Oakland. The Mayflower Society of the church conducted a successful bazaar a few weeks ago, which netted $200. The attendance was surprisingly large in view of the fact that the weather was the most unfavorable of the year.

This church has during the year raised $1186 on its apportionment. It also contributed $65 to the Pilgrim Memorial Fund, and $250 to the Jubilee Fund of the Woman's Board. To undenominational causes it gave $1,000. All this put together makes the gifts of the people for other than home expenses about $2,000. For home expenses they raised $6700. New members added were 28; and the present enrolment is 208. The Sunday school has an enrolment of 197.

Stockton; H. V. White, pastor. Forefathers Day was observed with feasting and gladness Three hundred members of the congregation gathered about the tables and partook of a really fine dinner prepared by the ladies and served without any irritating delays. The main address was given by Dr. Minchin who came up from San Francisco for the occasion. His interpretation of the Pilgrim tradition was made specially interesting by the personal side lights of the fathers that he had discovered in manuscripts and records in a former Connecticut parish. Business was added to the pleasure of the evening when the 1924 budget was presented and pledges made to cover it. A good start was made, 162 pledges being signed at the tables. The Sunday School made an essay into drama for its Christmas program this year. A stage setting was prepared showing the front and entrance of a church and the story. "Why the Chimes Rang," was acted in pantomime. The story was read by an accomplished reader, Mrs. James Hazlett, and the young folks did the rest. It was a beautiful and impressive thing and gave a hint of the value of dramatization for religious purposes. The School made its offerings of money and groceries which were distrbuted with the advice of the Associated Charities.

Saratoga; Roscoe Douglass, pastor. The new church building will be dedicated on Feb. 24th. The Young People's Society has been reorganized in December and now has 35 members who have signed the constitution. On the first Sunday in January 14 new members came into the church, four of whom were on confession of faith.

Sacramento: Harley H. Gill, pastor. Some of the facts brought to the fore by the annual meeting of the church were; the membership is now 308; forty-six new members had been added during the year; the Sunday School has grown 100% and now enrolls 165. Treasurer Rapp reported a balance on hand of $411, which it was said, "was a rap that almost stunned the assembly". The church contributed during 1923 to missions a total of $376, but has already pledged to the same cause for the coming year a total of $629. Every department of the church and Sunday school reported all bills paid and cash on hand. The budget of the coming year figures $8471, most of which is already pledged. The various offices and committees of the church are manned (and womaned) by 51 different persons. The church is full of hope and expectancy as it looks into the new year.

North Church, Berkeley. The following was put on under auspices of the Department of Missions: The study of Japan for six weeks Sunday evenings. Under expert directorship of Mrs. Howard May, one of our members. Classes at 6:15, three in church and social house, four in homes. Following the separate class sessions there was a combined session in the church at 7:30 with a large attendance. Attendance in the seven classes averages around 140. Perhaps 175 or more different individuals attended the class sessions. The whole thing was extraordinarily successful. Interest profound. Sympathy with Japan was very greatly increased. It stimulated growth in grace amongst our people. A very remarkable feature was the address by Mr. Komatsu, manager of the Toyo Kisen Kaisha Steamship Co. Profound impression. Beautiful atmosphere remained after he left. He should be invited to speak in all directions. In the Sunday school the skillful directorship in religious

education by Mrs. E. E. Chalurian should be noted. Education Department is functioning very efficiently.

In the Young People's work we report: One representative at Student Volunteer Convention at Indianapolis. Four student representatives at Asilomar Student Conference under auspices Y. M. C. A. We have inaugurated the custom of having a Monthly Church Night with dinner, followed by devotional service on Wednesday evening. We have tried it twice with great success.

BERKELEY—FIRST

In preparation for the beginning at an early date of the work of erecting a new house of worship the church has purchased an additional frontage of 75 feet on Channing Way immediately west of the parish house Its property extends now 260 feet on Dana; 150, on Durant; and 150 on Channing.

December the first 1923 the Church entered its Jubilee year, and the hope is to have the auditorium of the new building, ready on its 50th anniversary.

During the year 1923, 103 persons entered into convenant relations, and the total membership is 915 at present—with only a few absentees.

Among the outstanding events of the last few months was the coming of Miles B. Fisher as associate pastor and director of religious education. At the annual meeting the second week in January the backward glance over 1923 afforded much encouragement for the future. Mr. McCall, the pastor, spoke of what he called "two years of stimulating experiences" with the church—remarking that the mental strength and spiritual devotion were nowhere excelled, and that it had been a challenge to the best that was in him."

With the commanding voice from its pulpit ably supplemented by Mr. Fisher as director of religious education and student pastor, First Church Berkeley entered the year 1924 on greatly advanced vantage grounds, facing unusual opportunities for service and influence, the open doors of which opportunities it hopes to enter. thus widening its influence both at home and abroad.

In addition to its budget of 25,500 for home expenses and Congregational benevolences, the church is giving $3500 during 1924 for the support of the Week Day Church Schools supported by the churches of all denominations.

Mr. McCall has been invited to occupy the pulpit of City Temple, London, for five Sundays the coming summer. He has also been invited to the pulpit of Old South Church, Boston, for a Sunday in August.

THE PROPHETS

By Prof. James Strahan.

The prophets who reveal God have nothing to say of him apart from his activities * *-*-The historians of Israel, in so far as they were possessed by the spirit of the prophets, had higher ideals of national and personal reghteousness than any classical writer. * * *

The rise of the prophets, as the unique and differentiating factor in the spiritual life of the nation, can only be explained on the hypothesis that the history of Israel, from its beginning onward, was suffused and guided by the presence of God. All Israel's Semitic neighbors—Edomites, ,Moabites Canaanites etc,—were people closely akin to her in character, in speech, and natural religious tendencies, and but for her special prophetic education, Israel would have had much the same kind of history, instead of her own altogether different experience and mission. The constant influence of those neighbors on Israel lay in enticing her from the truth which she had received, and in dragging her down to the level of their own superstitions. That Israel nevertheless triumphed and fulfilled her destiny is one of the miracles of history.

We always come back to the prophets of Israel for the highest and truest conception of the meaning of history. While they had a growing sense of God's action in universal history, in the special history of their own people they had the clearest vision of his constant presence and potent working. * *

Another century passes, and then God in history sends his people the greatest of righteousness the world has ever seen,—prophets* * * Each of the prophets has his own special inspiration, his own purifying and transforming vision of God, his own message for his age and (though he could scarcely forsee this) for all ages* * *

The ordinary Israelite based his claim to divine favor on two things,—his pure lineage and the efficiency of his ritual. The prophets shattered both of these illusions* * * The test for acceptance was not pure blood* * * And for ritual as such Yahwe cares less than nothing* *

The prophetic laws of righteous living needed no miracle to attest their divine origin; they were

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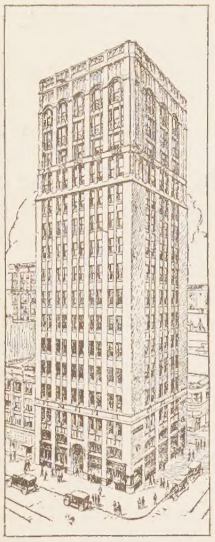

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perfectly self-evidencing to every sincere mind. The prophets never appeal to the authority of Moses or to any written law, not even to the Decalogue, inscribed on tables of stone* * * Their moral law is the mind and the will of the Eternal himself* * * The prophets have been well-called the "advance guard of spiritual religion". —from "God in History" by Prof. Strahan.

IN BRIEF.

The Monday Club of the Bay region elected the following officers for the first half of 1924;—President, Miles B. Fisher; Secretary, Ralph C. Waddell; and Treasurer, William Floyd.

Rev. H. M. Tenney has moved from Watsonville to 419 Park Way, Piedmont. After having served the church at San Jose for many successful years and the American Board afterwards as its secretary on the Pacific Coast, he joined his fortunes to a Fruit Packing concern at Watsonville. He now returns to the neighborhood of San Francisco and will be available for any service the churches may desire of him.

In attendance upon the Mid-Winter Conference at Chicago, of the National Secretaries and Superintendants of state organization, are George W. Hinman, William J. Minchin, Mrs. Helen Ranney, and Harley H. Gill.

The Conference Committee on Evangelism urge upon all Moderators and Program Committees of the local Associations that they allow a suitable time for the presentation at their meetings this spring of the theme of Evangelism.

The University Church of Seattle celebrated the twentieth anniversary of Horace C. Mason by a large and enthusiastic meeting which took the tangible form of an increase of the pastor's salary to $4,000 per year.

Pilgrim Foundation, an organization in Seattle to care for the students attending the State University, has secured a corner lot facing the campus with a large building on it, suitable for student activities.

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You do poets and their song
A grievous wrong,
If your own soul does not bring
To their high imagining
As much beauty as they sing.

AMONG THE BOOKS

The Abingdon Press has issued a pamphlet of plays| dramatizations from the New Testament, by Lydia M. Glover. It is a collection of brief plays designed for devotional use by young people. Besides a chapter of suggestions for directors, there are six plays, with such titles as "The Seeing Heart," and "Love's Utmost," and "Whom Jesps Loved." It is illustrated. (75 cents net.)

The Student Volunteer Movement for January contains: Where young churches are strong; Breaking Ground; Language schools and the new missionary; and The special term missionary.

Says E. M. Epstein, general counsel of the San Francisco Advertising Club: "In old days advertising was a contest of liars, and 90 per cent of it was not believed." He might have remarked the same about the head-lines of the yellow press. The thinking man reads the small print rather than the head-lines of any newspaper.